[P. 26(B)] SA19 Talamanca SA19 Bribri Cabecar

805 192 177 On the Pacific side, the school has been responsible for the use of the European divisions of time.[1] These have been incorporated into the local tongue, e.g., *nomingoét*, which literally is "Sunday" from the Spanish *domingo*, and *ét*, the Bribri "one." This means one week.

[1 [i.e.: divisions of time - Analyst.]

LIFE CYCLE

843 mother a drink made from barks and herbs which is supposed to stop the lochia.

844 [343] Birth. Birth itself must take place unattended in a separate house made by the father of leaves or branches and located beside a running stream or at least a water hole. The woman, once she enters this shelter, must be seen by no one until the medicine man prepares her after everything is over. The belief is that a [826] [761] woman about to bear has four eyes, and if any person or animal sees her in this state, he will die. Food is carried to her in a leaf which [264] must be buried as soon as it has served its purpose so that neither animal nor human being can walk on it. If this should happen, the mother would have a violent stomach-ache. The bringer of the food, usually an old woman, must turn her face away so as not to look as she gives it, and must take pains not to [262] touch the mother. Salt, chocolate, tapir, and pork are tabu during this period.

Birth is given in a stooping position. The umbilical cord is cut with a knife fashioned from the tender part of wild cane or from a pig bone, or is crushed with stones. It is tied with cotton thread made especially for this purpose (*see* Fibers). The umbilical cord and the afterbirth are buried where the child is born. It is believed that if another spot is chosen, the child will roam away from his mother. After the cord is tied, he is washed in the stream. Among the Caribbean Cabécar, the 846 woman stays isolated for eight days: four in the birth shelter, and four in the house. For the first four days, an old woman brings the mother a hot liquid made from the bark of [824] trees, in particular that of *kaoli* (*Phoebe mexicana*), with which to bathe herself and the child. When she returns to the house, she

[1] Pittier, 1938, p. 23.

758 house. The *pejibaye* has the advantage of thorns to keep innocent children from straying into trouble, as no one except the medicine man is allowed to touch the ill. Water is kept within reach of the sick person by suspending it in a gourd from a long stick.

826 753 Lehmann [147] pointed out that the liver was considered the key to all emotions, sickness, and health. This is still true. The Cabécar phrase for happy or the state of good health signifies that the liver is in good condition. [774] Lehmann further adds that the activities of the soul are connected with this organ.[148] On the whole, many fevers are supposed to be caused by the liver. Among the Bribri, however, influenza is credited to *hák-namá* (*see* Myths).

164 The principal complaints noted among these peoples are caused by intestinal parasites with subsequent anemia; conjunctivitis, especially among the Bribri; *papalomollo* or Leishmaniosis; and malaria, particularly in Talamanca. Measles, mumps, and at times smallpox and yellow fever also take a heavy toll when they occur in epidemic form.

839 Among the Cabécares, there are numerous cases of male perversion. No social stigma is attached nor is any cure attempted.

278 **Curing.** Herbs, vines, quinine bark, and other medicines prepared from flowers and berries are used.

752 824 A medicine for snake bites is made from *Dracontium Pittieri* Engl. and also from *Aristolochia sylvicola* Standley, which is mashed and cooked. This is combined with the bark of a tree called *bek* in Cabécar and 757 is used to cause sterilization. Diets, as has been noted, form a part of many cures although they are also observed at times of death by the *usegLa* clan. The principal ceremonial and 755 magical elements included in curing are songs 533 (prayers), always sung with the staff and the stones. One of the prayers the medicine men of Cabécar and some of the Bribri sing to [787] combat sickness and to foretell if the patient will live or die is given under the heading of *Sacred Songs*. To rid one of the *wimbLu*, the medicine man sings for three nights and asks *sibu* (*see* Theological Beliefs) not to allow the spirit to scare any more.

[147] Lehmann, 1920, vol. 1, p. 282.
[148] Lehmann, 1920, vol. 1, p. 282.